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WORLD CONFERENCE ON
FAITH AND ORDER

A COMPILATION OF PROPOSALS
FOR CHRISTIAN UNITY.

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THE WORLD CONFERENCE
ON FAITH AND ORDER



*A COMPILATION OF PROPOSALS
FOR CHRISTIAN UNITY*

PUBLISHED BY THE CONTINUATION COMMITTEE
REPRESENTING NATIONAL CHURCHES OF THE FOLLOWING COMMUNIONS
ANGLICAN, ARMENIAN, BAPTIST, CONGREGATIONAL, CZECHO-
SLOVAK, DISCIPLES, EASTERN ORTHODOX, FRIENDS, GERMAN
EVANGELICAL, LUTHERAN, METHODIST, MORAVIAN, OLD CATH-
OLIC, PRESBYTERIAN, REFORMED, SOUTH INDIA UNITED

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THIS pamphlet is published by order of the meeting held at Geneva in August, 1920, in preparation for the World Conference on Faith and Order. Copies of the report of that meeting, of this pamphlet and of any future publications, as well as the more important of the publications printed by the Commission of the American Episcopal Church while it was issuing invitations to coöperate in the World Conference, can be obtained gratis from the Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A. Almost all of them are in English.

Much of the present pamphlet is reprinted, by kind permission of the publishers, from the collection of "Documents bearing on the Problem of Christian Unity and Fellowship," prepared for the Lambeth Conference of 1920 of Bishops of the Anglican Communion by the Rev. G. K. A. Bell, Secretary to the Archbishop of Canterbury, which may be obtained from the Society for Promoting Christian Knowledge, or from the Macmillan Company. Price, two shillings net. But some of the matter in that pamphlet is not contained in this, and this contains matter which is not in the other.

The Lambeth Appeal, printed here on pages 5-9, is being translated into French, German, Italian, modern Greek and Russian, and may be obtained (cost not yet determined) from the Society for Promoting Christian Knowledge and from the Macmillan Company.

January 21, 1921.

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REUNION OF CHRISTENDOM
AN APPEAL TO ALL CHRISTIAN PEOPLE
FROM THE BISHOPS
ASSEMBLED IN THE LAMBETH CONFERENCE
OF 1920

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world to-day. On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth,

liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of

life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the

laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all, the truly equitable approach to Union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the

demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

TOWARDS CHRISTIAN UNITY

First Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order

A MOVEMENT has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. And in response to an appeal from those who are co-operating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same Movement in England.

The originators of the whole proposal recommended in their outline of methods to be followed that "informal conference and other interchanges of views between members of different Christian Communion be encouraged and promoted in order to prepare the way for the achievement of the purpose of the proposed conference." Accordingly a conference of the Archbishops' Committee and of certain members of the Commissions of the Free Churches chosen for this purpose has met on different occasions for mutual counsel. This conference appointed a sub-committee to draw up propositions alike of agreement and of difference; those so appointed have prepared the three-fold statement which follows. At a subsequent meeting the conference gave a general approval to this statement and agreed to its publication on the following understanding:

- (1) That for the exact wording the sub-committee should alone be responsible.
- (2) That the statement is offered not as a creed for subscription, or as committing in any way the churches thus represented, but as indicating a large measure of substantial agreement and also as affording material for further investigation and consideration.

PART I

A STATEMENT OF AGREEMENT ON MATTERS OF FAITH

We, who belong to different Christian Communions and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind. We express them as follows:

(1) As Christians we believe that, while there is some knowledge of God to be found among all races of men and some measure of divine grace and help is present to all, a unique, progressive and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets, "in many parts and in many manners," and that this revelation reaches its culmination and completeness in One Who is more than a prophet, Who is the Incarnate Son of God, our Saviour and our Lord, Jesus Christ.

(2) This distinctive revelation, accepted as the word of God, is the basis of the life of the Christian Church and is intended to be the formative influence upon the mind and character of the individual believer.

(3) This word of God is contained in the Old and New Testaments and constitutes the permanent spiritual value of the Bible.

(4) The root and centre of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God—His nature, character and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, the last things, and Christian life and duty, individual and social: all these cohere with and follow from this doctrine of God.

(5) Since Christianity offers an historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds: and these Creeds both in their statements of historical fact and in their statements of doctrine affirm essential elements of the

Christian faith as contained in Scripture, which the Church could never abandon without abandoning its basis in the word of God.

(6) We hold that there is no contradiction between the acceptance of the miracles recited in the Creeds and the acceptance of the principle of order in nature as assumed in scientific enquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods.

PART II

A STATEMENT OF AGREEMENT ON MATTERS RELATING TO ORDER

With thankfulness to the Head of the Church for the spirit of unity He has shed abroad in our hearts we go on to express our common conviction on the following matters:

(1) That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society—His body with many members—which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity.

(2) That our Lord ordained, in addition to the preaching of His Gospel, the Sacraments of Baptism and of the Lord's Supper, as not only declaratory symbols, but also effective channels of His grace and gifts for the salvation and sanctification of men, and that these Sacraments being essentially social ordinances were intended to affirm the obligation of corporate fellowship as well as individual confession of Him.

(3) That our Lord, in addition to the bestowal of the Holy Spirit in a variety of gifts and graces upon the whole Church, also conferred upon it by the self-same Spirit a Ministry of manifold gifts and functions, to maintain the unity and continuity of its witness and work.

PART III

A STATEMENT OF DIFFERENCES IN RELATION TO MATTERS OF ORDER WHICH REQUIRE FURTHER STUDY AND DISCUSSION

Fidelity to our convictions and sincerity in their expression compel us to recognise that there still remain differences in respect of these matters:

(1) As regards the nature of this visible Society, how far it involves uniformity or allows variety in polity, creed and worship.

(2) As regards the Sacraments—the conditions, objective and subjective, in their ministration and reception on which their validity depends.

(3) As regards the Ministry—whether it derives its authority through an episcopal or a presbyteral succession or through the community of believers or by a combination of these.

We desire to report accordingly and we submit:

(1) That this report be made known to the public.

(2) That further enquiry should be directed to examining the implications in the matter agreed, and to the possibility of lessening or removing the differences by explanation.

(Signed) G. W. BATH: & WELL: (*Chairman*).

E. WINTON:

C. OXON:

W. T. DAVISON.

A. E. GARVIE.

J. SCOTT LIDGETT.

J. H. SHAKESPEARE.

C. ANDERSON SCOTT.

EUGENE STOCK.

TISSINGTON TATLOW (*Hon. Sec.*).

February, 1916.

TOWARDS CHRISTIAN UNITY

Second Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order

THIS Joint Conference has already issued a First Interim Report prepared by a Joint Sub-committee, consisting of: (1) A Statement of agreement on matters of Faith; (2) A Statement of agreement on matters relating to Order; (3) A Statement of differences in relation to matters of Order which require further study and discussion.

In further pursuit of the main purpose the Sub-committee was re-appointed and enlarged. After mature and prolonged consideration it is hereby issuing its Second Interim Report under the direction of the Conference as a whole, but on the understanding that the members of the Sub-committee alone are to be held responsible for the substance of the document.

IN issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first Report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognise

differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realised through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realised we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another.

Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognised organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realised, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:

1. That continuity with the historic Episcopate should be effectively preserved.
2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church

may be adequately recognised, the Episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognise as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves but of value to the Church as a whole. Accordingly, we hope and desire that each of these Communions would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organisation, and that all that is true in the experience and testimony of the uniting Communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and

these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognise the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is, Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed) G. W. BATH: & WELL: (*Chairman*).

E. WINTON:

C. OXON:

W. T. DAVISON.

A. E. GARVIE.

H. L. GOUDGE.

J. SCOTT LIDGETT.

W. B. SELBIE.

J. H. SHAKESPEARE.

EUGENE STOCK.

WILLIAM TEMPLE.

TISSINGTON TATLOW (*Hon. Sec.*).

H. G. WOOD.

March, 1918.

A CONCORDAT

Prepared by Members of the Protestant Episcopal Church and of Congregational Churches in the United States of America, March, 1919

THE undersigned, members of the Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach towards making clear and evident the visible unity of believers in our Lord according to His will, might be made. For there can be no question that such is our Lord's will. The Church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the Baptized, made one by grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith, and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian Churches not accepting the episcopal order have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church.

To give full effect to these principles in relation to the Churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good-will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon sound foundations, that in the episcopal Churches an apprehension exists that if episcopally-conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they

are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church. In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the ministration of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church.

When communion has been established between the ordaining bishop of the Episcopal Church and the ordained minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and co-operation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational Churches regard it as a wise basis upon which in the interests of Church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedure as we here outline is in accordance, as far as it goes, with our Lord's purposes for His Church; and our fond hope is that it would contribute to heal the Church's divisions. In the mission field it might prove of great

value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the army and navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian Churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal Churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12, 1919.

BOYD VINCENT, Bishop of Southern Ohio.

PHILIP M. RHINELANDER, Bishop of Pennsylvania.

WM. CABELL BROWN, Bishop of Virginia.

HUGHELL FOSBROKE, Dean of the General Theological Seminary.

EDMUND S. ROUSMANIERE, Dean of St. Paul's Cathedral, Boston.

WILLIAM T. MANNING, Rector of Trinity Church, New York.

CHARLES L. SLATTERY, Rector of Grace Church, New York.

GEORGE CRAIG STEWART, Rector of St. Luke's Church, Evanston, Illinois.

HOWARD B. ST. GEORGE, Professor in Nashotah Seminary.

FRANCIS LYNDE STETSON.

ROBERT H. GARDINER.

GEORGE ZABRISKIE, Chancellor of the Diocese of New York. HON. SEC.,
23 Gramercy Park, New York.

WILLIAM H. DAY, Moderator of Congregational National Council.

HUBERT C. HERRING, Secretary of National Council.

CHARLES F. CARTER, Chairman of Executive Com. of National Council.

WILLISTON WALKER, of the Commission on Organization.

HERBERT S. SMITH, of Commission on Unity.

WILLIAM E. BARTON, of Commission on Organization.

NEHEMIAH BOYNTON, Ex-Moderator of National Council.

RAYMOND CALKINS, Chairman of Congregational Commission on Unity.

ARTHUR F. PRATT, Secretary of Commission on Unity.

WILLIAM T. McELVEEN, of Commission on Unity.

NEWMAN SMYTH, of Commission on Unity. HON. SEC., 54 Trumbull
Street, New Haven, Conn.

SCHEDULE

FORM OF PROPOSED CANON

§ I. In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

§ II. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination.

§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the Priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these Creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles' or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for

Communion and for counsel and coöperation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offence. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church. Upon his making such declaration and being duly elected Rector or Minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a Minister of this Church.

The foregoing proposals, known as "The Concordat," were presented to the General Convention of the Protestant Episcopal Church at Detroit in October, 1919. They were first considered by the House of Bishops, that House passing certain resolutions which were embodied in a Message to the House of Clerical and Lay Deputies. The House of Deputies considered the Mes-

sage, and after lengthy discussion, adopted a series of resolutions on the matter put before them in the Message. These resolutions were then sent to the House of Bishops; and that House, after amendment, concurred in them in the form given below, which was accepted by the other House.

In addition, both Houses agreed in amending Article VIII of the Constitution of the Protestant Episcopal Church in two places so as to provide that the requirements relating to the acceptance of "the Doctrine, Discipline, and Worship of the Protestant Episcopal Church" should apply only to those ordained "to minister in this Church;" and in amending Article II, Section 3, relating to the performance of his duties by a Bishop, by adding the words: "or to act in otherwise exceptional cases."

To be effective these amendments must be ratified at the next General Convention to be held in 1922.

RESOLUTIONS ADOPTED BY THE GENERAL CONVENTION

WHEREAS, at sundry times in past years, and especially in 1853, in 1880, and in 1886, this General Convention, and the House of Bishops thereof, did set forth certain declarations relating to the Unity of the Church and the steps which, under God, might be taken to lead to such Unity; and

WHEREAS, there have now been laid before General Convention certain "Proposals for an Approach toward Unity," to which are attached the signatures of distinguished members of Congregational Churches and of this Church, which proposals ask for the enactment of appropriate legislation whereby a Bishop may be authorized to confer the orders of the Diaconate and the Priesthood upon Ministers who have not received Episcopal ordination, under certain conditions therein enumerated; and

WHEREAS, these Proposals afford a hopeful basis for negotiations looking toward that end,

Be it Resolved:

I. That the General Convention recognizes with profound gratitude to Almighty God the earnest desire of these representative members of Congregational Churches and of this Church to find

a way by which the first step towards eventual Church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that unity for which we together pray.

II. That as a step toward the accomplishment of so great a purpose, this Church hereby declares its willingness to initiate legislation which may make possible the ordination as Deacons and as Priests of Ministers in other Christian bodies who accept the Holy Scriptures as the Revealed Word of God, the Nicene Creed as the sufficient statement of the Christian Faith, and the Sacraments of Baptism and the Supper of the Lord, under conditions which are stated in the aforementioned Proposals for an Approach towards Unity, whenever evidence shall be laid by any such applicant Minister before the Bishop of this Church having jurisdiction in the place in which such Minister resides of his acceptance of the principles set forth in those Proposals.

We, however, direct the Joint Commission to be constituted that in proposing such legislation the following points shall be carefully considered:

(a) That the Congregation, if any, in which such Minister officiates shall declare through its accustomed representatives its desire for such ordination on behalf of its Minister and its purpose to receive in future the ministrations and the sacraments of one who shall have been ordained to the Priesthood by a Bishop.

(b) That every Minister so ordained shall, in celebrating Holy Communion, invariably incorporate in a Prayer of Consecration the Words of our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit.

(c) That he shall in no case administer the Holy Communion to an unbaptized person. And this Church will hopefully anticipate the use of the Apostolic practice of Confirmation.

III. That a Joint Commission of five Bishops, five Presbyters, and five Laymen be appointed to continue conference with the Congregational Signatories to the said Proposals, and to report to the next General Convention.

THE UNITED CHURCH OF CANADA

The Basis of Union as agreed upon in 1915 by the Joint Committee of the Presbyterian, Methodist and Congregational Churches

GENERAL

1. THE name of the Church formed by the union of the Presbyterian, Methodist, and Congregational Churches in Canada, shall be "The United Church of Canada."

2. It shall be the policy of The United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a church which may fittingly be described as "national."

DOCTRINE

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great Creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith, and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I. *Of God.* We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable, in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plen-

teous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons, of the same substance, equal in power and glory.

ARTICLE II. *Of Revelation.* We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III. *Of the Divine Purpose.* We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV. *Of Creation and Providence.* We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V. *Of the Sin of Man.* We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI. *Of the Grace of God.* We believe that God, out of His great love for the world, has given His only begotten Son to

be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII. *Of the Lord Jesus Christ.* We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His Word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII. *Of the Holy Spirit.* We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX. *Of Regeneration.* We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of Divine appointment in ways agreeable to the nature of man.

ARTICLE X. *Of Faith and Repentance.* We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI. *Of Justification and Sonship.* We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII. *Of Sanctification.* We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII. *Of Prayer.* We believe that we are encouraged to draw near to God, our heavenly Father, in the name of His Son, Jesus Christ, and on our own behalf and that of others to pour out our hearts humbly yet freely before Him, as becomes His beloved children, giving Him the honour and praise due to His holy name, asking Him to glorify Himself on earth as in heaven, confessing unto Him our sins and seeking of Him every gift needful for this life and for our everlasting salvation. We believe also that, inasmuch as all true prayer is prompted by His Spirit, He will in response thereto grant us every blessing according to His unsearchable wisdom and the riches of His grace in Jesus Christ.

ARTICLE XIV. *Of the Law of God.* We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus

Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XV. *Of the Church.* We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him, and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

ARTICLE XVI. *Of the Sacraments.* We acknowledge two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, as means of grace, by which, working in us, He doth not only quicken, but also strengthen and comfort our faith in Him, and as ordinances through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord,

and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the cross; and they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVII. *Of the Ministry.* We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men to this ministry; that the Church, under the guidance of the Holy Spirit, recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVIII. *Of Church Order and Fellowship.* We believe that the Supreme and only Head of the Church is the Lord Jesus Christ; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XIX. *Of the Resurrection, the Last Judgement and the Future Life.* We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XX. *Of Christian Service and the Final Triumph.* We believe that it is our duty as disciples and servants of Christ, to further the extension of His kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world be made the kingdom of our God and of His Christ.

POLITY

The Joint Committee, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.

2. That, engaged in the same work, with the same object in view, and earnestly endeavoring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in forms of church government and methods of administration.

3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for The United Church.

4. That in this view it is possible to provide for substantial

local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

The following recommendations are submitted as setting forth the Polity proposed for The United Church:

I. THE CHURCH

1. The members of The United Church shall be the members of the uniting Churches, and such others as may hereafter become members.

2. The unit of organization for The United Church shall be the pastoral charge. A pastoral charge may consist of more than one local church ; a local church is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than those of the pastoral charge, shall be:

(a) The Presbytery.

(b) The Conference.

(c) The General Council.

Then follow carefully elaborated provisions as to the management of local affairs, property, the functions of the session, Presbytery, the Conference and the General Council. The provision as to membership of new churches is:

The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal, shall be by the action of the session, and by the action of those in full membership where desired by the charge.

There are also detailed provisions as to the Ministry, Training for the Ministry, and suggested curricula for students. Of these the following seem most generally interesting:

THE RELATIONS OF A MINISTER TO THE DOCTRINES OF
THE CHURCH

1. The duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the Ministry presenting themselves for ordination or for reception as ministers of this Church, shall be laid upon the Conference.

2. These candidates shall be examined on the Statement of Doctrine of The United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, these candidates shall in the ordination service before the Conference answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ? And are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

Finally, careful provisions as to Administration, including Missions, Publishing Interests, Colleges and Benevolent Funds, with an Appendix on Law.

The compiler of this pamphlet supposes that complete copies of the Basis of Union can be had on application to the Rev. T. Albert Moore, D.D., 299 Queen Street West, Toronto, Ontario, Canada.

PROPOSED BASIS OF UNION

For the Presbyterian, Methodist and Congregational Churches of Australia

A JOINT conference of the Committees on Union of the Presbyterian, Methodist and Congregational Churches of Australia, held in Melbourne, September 3 to 6, 1918, prepared a Basis of Union identical in large part with the Canadian Basis and consisting of sections on (1) Doctrine, (2) the Relations of a Minister to the Doctrines of the Church, and (3) Polity, followed by appendices with regard to Church Properties and Funds, and Suggestions as to a Basis for Coöperation.

Newspapers received from Australia just as this pamphlet goes to press, report partial and apparently very favorable results of votes taken in the three Churches on certain questions relating to the proposed Basis of Union, but the exact questions are not stated, nor is it stated whether any changes had been made in the Basis proposed in 1918.

Copies can probably be had from Rev. George Hall, Methodist Parsonage, Brighton, South Australia.

SOUTH INDIA PROPOSALS FOR CHURCH UNION¹

A²

Statement drawn up by Thirty-three Ministers of the Anglican and South India United Churches³ at Tranquebar, May 1 and 2, 1919

WE, as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first ministers' conference on church union, after prayer, thought and discussion, have agreed on the following statement concerning the union of the Anglican Church with the South India United Church:

We believe that the union is the will of God, even as our Lord prayed that we might be one that the world might believe. We believe that union is the teaching of Scripture. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

We believe that the challenge of the present hour in the period

[¹The proposals were initiated at "a Conference of Tamil pastors of different denominations" held at Tranquebar under the presidency of Bishop Azariah (Bishop of Dornakal). The first section (A) gives the original statement concerning the union of the Anglican Church with the South India United Church. This was issued in May, 1919, and was followed within a few weeks by another "unofficial" statement (B), drawn up by members of the Mar Thoma Syrian Church. These two statements (A) and (B) were considered in September, 1919, by the General Assembly of the S. I. U. C., which passed a Resolution (C) and appointed a sub-committee as therein indicated. Then the Episcopal Synod of the Province of India and Ceylon received the Resolution (C) at its session in February, 1920, and appointed a special sub-committee to confer with the sub-committee appointed by the General Assembly of the S. I. U. C. The two sub-committees met at Bangalore in March, 1920, and issued a First Preliminary Report (D). The proposals, together with the Resolution and Preliminary Report, so far as the Anglican Communion is concerned, were brought before the Lambeth Conference in July, 1920, and were to be brought before the Episcopal Synod of the Province of India and Ceylon. The next meeting of the General Assembly of the S. I. U. C. was to be in September, 1921. The authorities of the Mar Thoma Syrian Church had taken no official action up to the time of the Lambeth Conference.

² The text of the two statements (A) and (B) and of the Resolution (C) is taken from *The International Review of Missions*, January, 1920, pp. 145-150. The text cited by the Bishop of Madras in his *Charge* (Madras, printed at the S. P. C. K. Press, Vepery, 1920), shows certain verbal modifications.

³ The South India United Church (constituted in 1908) was formed by the union of Christian congregations connected with five separate missions in South India: the London Missionary Society and the American Board of Commissioners for Foreign Missions (both Congregational), the Church of Scotland, the United Free Church of Scotland, and the Dutch Reformed Church in America. Recently congregations of the Basel Mission have been incorporated.]

of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, call us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions — divisions for which we were not responsible, and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.

In this Church we believe that three Scriptural elements must be conserved: (1) The *Congregational* element, representing “the whole Church,” with “every member” having immediate access to God, each exercising his gift for the development of the whole body. (2) We believe it should include the delegated, organised or *Presbyterian* element, whereby the Church could unite in a General Assembly, Synods or Councils in organised unity. (3) We believe it should include the representative, executive or *Episcopal* element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth.

In seeking union, the Anglican members present stand for the one ultimate principle of *the historic Episcopate*. They ask the “acceptance of the fact of episcopacy and not any theory as to its character.” The South India United Church members believe it is “a necessary condition that the Episcopate *should reassume a constitutional form*” on the primitive, simple, apostolic model. While the Anglicans ask for the historic Episcopate, the members of the South India United Church also make one condition of union, namely, the recognition of *spiritual equality*, of the universal priesthood of all believers, and of the rights of the laity to their full expression in the Church. They ask that this principle of spiritual equality shall be maintained throughout at every step of the negotiations.

Upon this common ground of the historic Episcopate and of

spiritual equality of all members of the two Churches, we propose union on the following basis:

- (1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation.
- (2) The Apostles' Creed and the Nicene Creed.
- (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper.

We understand that the acceptance of the fact of the Episcopate does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past, and we find it no part of our duty to call in question the validity of each other's orders.

Fully recognising that we do not commit our respective bodies to any action, we individually and unofficially agree upon the following plan of union: After full deliberation, let the South India United Church, if it desires union, choose from its own members certain men who shall be consecrated as bishops. In the consecration of these first bishops it is suggested that three or more bishops of the Anglican Church shall lay their hands upon the candidates, together with an equal number of ministers as representatives of the South India United Church.

As soon as the first bishops are consecrated, the two bodies would be in inter-communion, but the further limitation of existing ministers with regard to celebrating the Communion in the churches of the other body might still remain. In accordance with the principle of spiritual equality we desire to find some means to permit ministers of either body to celebrate the Communion in the churches of the other body.

While not committing our respective bodies, we, unofficially and individually, with the blessing of God, agree to work towards union on such a basis.

As one possible solution, we would suggest that a special Service of *Commission* should be held. All ministers of both bodies desiring authority to officiate at the Communion throughout the whole Church should present themselves to receive at the hands

of all the bishops of the United Churches a commission for such celebration of the Communion. Ministers of either body not desiring to officiate at the Communion in the other Church would be under no obligation to present themselves. Full liberty would be claimed for individuals on the extreme wing of each body to maintain their present views and practices.

B

Statement from the Malabar Suffragan and other Members of the Mar Thoma Syrian Church

AS individual members of the Mar Thoma Syrian Church, we have received an invitation from certain pastors of the Anglican Communion and of the South India United Church who met at Tranquebar, May 1 and 2, 1919, in the Ministers' Conference on Church Union, requesting the members of the Mar Thoma Syrian Church prayerfully to consider with them the question of uniting the divided Churches of Christ in India. This appeals to us the more deeply as we ourselves have been praying fervently for years for the healing of the sad divisions which have rent asunder the Church of Christ. These divisions have been particularly disastrous and destructive in India, where the Church has at times become almost a byword among the non-Christians, where religion which was meant to unite mankind has actually divided it.

We agree with you that union is the will of God, and that instead of being responsible for perpetuating the divisions of Christ's Church, we should seek to answer our Lord's prayer that we all may be one.

We also believe that the awakening of a new national consciousness in India, and the entry upon a new era of responsible government, makes it imperative that the Church also, instead of wasting its strength in internal strife, should face the new conditions and work for unity in order to meet the overwhelming demand of the hour. After centuries of the bitter experience of disunion, we, like yourselves, do not desire to perpetuate such divisions.

We are glad to see that you propose union not on any basis of compromise but on one of comprehension, where each body shall contribute its treasures and tradition to the enrichment of the whole. We understand that you do not ask us to change our long cherished conviction, principles and practices which we have maintained for centuries in the face of bitter persecution. We also understand that you do not ask us to surrender our autonomy or lose our freedom of action in things pertaining to our own communion.

We see that you propose union on the basis of four articles, and by two definite methods, with all of which we find ourselves in hearty agreement. In the Constitution of our Church all the four articles mentioned are incorporated as the unchangeable fundamentals of our faith.

(1) We have held that the Holy Scriptures contain all things necessary for salvation, and have stood for the principle of the open Bible, which has never been forbidden to the people.

(2) We have always held the Nicene Creed, and it forms a part of our regular services. While we accept all the doctrines contained in the Apostles' Creed, it has not been our practice to use it in formal worship.

(3) We have always held the two sacraments of Baptism and the Lord's Supper, administered with Christ's words of institution and the elements He used.

(4) We have always stood strongly for maintaining the historic Episcopate, but we agree with you that it is no part of our duty to call in question the validity of each other's orders.

A brief statement of the history of our ancient Church will serve to show our position with regard to the above articles, and our attitude toward them.

We have always held firmly to the tradition that our Church was founded by St. Thomas, the Apostle of Christ, in the first century. Many historians, both ancient and modern, have adduced evidence in support of this tradition, but whether or not it can be proved historically, it is certain that following the fourth century there is undoubted proof that a strong and influential Church existed in South India as shown by its monuments, ancient Per-

sian inscriptions, copperplate characters, and statements of travellers and historians.

In the year 345 A.D. a large emigration of Christians from Syria arrived. During the following centuries connexion was maintained with the Eastern Churches. In the period of strong Nestorian Missions to Asia the Church for a time would seem to have been related to the Bishops of Persia. From 1054 A.D., when the Western and Eastern Churches divided, we stood with the Eastern Churches and maintained the original wording of the Nicene Creed, objecting to the later Western insertion of the single word *filioque* (from the Son). We even now say that the Holy Spirit proceeding from the Father is worshipped with the Father and Son (St. John xv. 26). While under this controversy there lay deep race prejudice between the East and the West, and the firm refusal of the East to admit the growing exclusive claims of the Papacy, we nevertheless feel to-day that it is incomprehensible to think of perpetuating the division of the Church of Christ, and shattering its strength over a contention about a word. Confronted to-day by the call to return to our original obligation of winning the world, we find ourselves united by a common task, and in the very presence of Christ our Lord lifted to a plane which transcends the medieval dissensions which formerly divided us. A century ago a mission of help was sent by the Anglican Church which led to the quickening and vitalising of our own isolated communion. Deeply indebted as we are for the self-denying labours of the representatives of the Anglican Church on our behalf, we are all the more glad that the proposal for union comes also from the Church to which we have been so long indebted.

We believe that it is under the guidance of the Spirit that union is now proposed between the Anglican, Syrian and Free Church bodies. This would unite three Churches representing the Western Catholic, the Eastern Catholic and the Free Protestant Churches. It would be the first instance in history where union has been effected between the East and the West, between Catholic and Protestant, between episcopal and non-episcopal bodies. The prayer of centuries would thus be answered.

We are ready to consider union now that a definite proposal

has come from members of the Anglican and South India United Churches. As the Church of England has for three decades suggested conditions for union we hope that our Synod will also favourably consider the same and take steps for effecting union upon this common ground. We understand that there is no question of the absorption of one Church by another, but that standing on the principle of spiritual equality before our common Lord, we shall each seek to contribute the riches of our own spiritual inheritance to the United Church of the future. We shall be glad if this union brings the long-desired dawn of a new day of Christian unity, when there shall be neither Jew nor Greek, neither bond nor free, neither East nor West, but as our Lord prayed we shall all be one in Him.

While writing unofficially without committing our Metropolitan and the Synod of our Church, which will have to take final action upon the matter, we as individual members of the Mar Thoma Syrian Church, with the blessing of God, agree to pray and work toward union upon such a basis.

ABRAHAM MAR THOMA (*Malabar Suffragan*).

C. P. PHILIPOSE.

V. P. MAMMAN.

[June, 1919.]

C

Resolution passed by the General Assembly of the South India United Church at their Meeting at Calicut on September 29, 1919

THE General Assembly of the S. I. U. C. rejoices to see the growing desire for a United Church in India, which is manifested in the opinions of both individuals and organisations, and desires to express its fullest sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches.

It therefore requests the Councils to consider the desirability or otherwise of adopting a constitutional Episcopacy:

(1) In which there shall be Bishops elected by and responsible to the General Assembly;

(2) In which there shall be mutual recognition of the absolute equality of the ministry and of the membership of the uniting Churches; and

(3) In which the resultant Church shall be an autonomous and independent entity.

It requests the Councils to send their opinions concerning this matter to the Secretary of the S. I. U. C. before February, 1920.

The General Assembly also recommends that the Secretary, when all the answers from the Councils have been received, shall draft a report of the decisions and submit the same to the Councils for their information.

The Assembly further resolves to instruct the Executive Committee to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they deem wise, with a view to the possibility of union.

When the Executive Committee has completed this investigation, it shall call a meeting of its own members, together with the following persons, and shall draw up a memorandum for submission to the Councils for consideration and presentation to the next General Assembly for action.

The additional members shall be Revs. F. Kingsbury, J. H. Maclean, C. G. Marshall, S. B. Simon, J. S. Masillamoni, G. G. Brown, E. H. Lewis, and Messrs. Paul Daniel, A. Arulappan, J. R. Sivasubramanian and K. T. Paul.

D

First Preliminary Report of the Special Sub-Committee appointed by the Episcopal Synod of India and Ceylon, and of Representatives of the Committee appointed by the General Assembly of the South India United Church to consider proposals for union with other Churches

THE former Sub-Committee consisted of: The Right Rev. the Bishop of Bombay, The Right Rev. the Bishop of Dornakal, The Right Rev. the Bishop of Tinnevely, The Rev. Canon G. S. Rivington, and The Rev. S. G. Maduram, B.A.; K. T. Paul, Esq., B.A., O.B.E. (absent).

The S. I. U. C. Representatives were: Rev. A. W. Brough, *President*, S. I. U. C.; Rev. J. M. Kesari, B.A., *Vice-President*, S. I. U. C.; Rev. John J. Banninga, M.A., D.D., *Secretary*, S. I. U. C.; Rev. V. Santiago, *Ex-President*; Rev. L. R. Scudder, M.D., *Ex-President*; Rev. Meshach Peter (*Secretary Madras Council*); E. J. Kallat, Esq., M.A. (*Secretary Malabar Council*); Rev. H. Sumitra, B.A., (*Secretary Canarese Council*); S. Gnanamoni, Esq., B.A., L.T. (*Secretary N. Tamil Council*); J. V. Chelliah, Esq., M.A. (*Jaffna Council*); Rev. J. H. Maclean, B.D. (absent).

The two committees met in the Hudson Memorial Church (Wesleyan), Bangalore, March 18 and 19, 1920.

The first session was opened with a devotional service conducted by the Bishop of Dornakal as convener of the Anglican Sub-Committee.

The conference was organised by choosing the Bishop of Dornakal as Chairman and Rev. Banninga and the Bishop of Tinnevely as Joint-secretaries.

The second day's session was opened by a devotional service conducted by the Bishop of Bombay and the last session was closed by prayer and benediction by Rev. Brough. The spirit of prayer prevailed throughout the sessions.

FINDINGS

PREAMBLE. As representatives of the Anglican and South India United Churches, after prayerful deliberation for two days, we accept the following as a preliminary statement of matters on which we found agreement, recognising that we have not included all matters that might be considered and that we do not have authority to bind our churches to an acceptance of these items as their official action. We look forward in future meetings to making a fuller survey of the whole ground.

I. We are agreed:

(1) That the only union which Christians should aim at is the union of all who acknowledge the name of Christ in the Universal Church which is His Body: and that the test of all local schemes of union is that they should express locally the principles of the

great Catholic unity of the Body of Christ. Our only desire, therefore, is so to organise the Church in India that it shall give the Indian expression of the spirit, the thought and the life of the Church Universal.

(2) That the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and are the rule and ultimate standard of faith.

(3) That we accept the Apostles' Creed and the Nicene Creed as containing a sufficient statement of the faith of the Church for a basis of fellowship.

(4) That the two sacraments, Baptism and the Supper of the Lord, are to be ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(5) A. That believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity without raising other questions about episcopacy.

B. That by a historic and constitutional episcopate we mean :

a. That the bishops be elected by representatives of the diocese and approved by representatives of the province.

b. That the bishops shall perform their duties constitutionally in accordance with such customs of the Church as shall be defined in a written constitution.

c. That continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded.

(6) That after union all future ordinations to the presbyterate (ministry) would be performed by laying on of hands of the bishops and presbyters (ministers), and

That all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration.

(7) *a.* That the Church in India ought to be independent of the state:

b. That the Church in India must be free from any control, legal or otherwise, of any church or society outside of India:

c. That while the Church in India is free from such control it

would regulate its acts by the necessity of maintaining fellowship with other branches of the Catholic Church with which we are now in communion.

II. We place on record:

That both in the Anglican Church and in the South India United Church ordination is held to convey a commission to minister in the Universal Church of God and not simply in a local area or a particular community;

That in ordination God speaks through the church and gives special grace for the ministry.

III. In addition to the matters on which agreement was recorded, the S. I. U. C. representatives placed on record statements on equality of the ministry, equality of membership, and communion with other Evangelical Churches as follows:

1. EQUALITY OF MINISTRY

The S. I. U. C. requires in ordination:

a. The resolution of a Church Council, after examination of the candidate and evidence of his inward call;

b. The acceptance of the candidate by the Council (presbytery) by the giving of the right hand of fellowship by a chosen minister (presbyter);

c. The prayer for the Holy Spirit on the laying on of hands of the ministers (presbyters).

The commission given in ordination is a commission (1) to pastoral work and oversight of the Church; (2) to teaching; (3) to administer the sacraments.

The S. I. U. C. maintains the principle of confining the administration of the communion and ordination to ministers (presbyters) alone.

The S. I. U. C., therefore, makes it a condition of union that all its present ministers (presbyters) shall after union be recognized as ministers (presbyters) without re-ordination.

2. EQUALITY OF MEMBERSHIP

The S. I. U. C. representatives do not at present pronounce on the question of confirmation, which they have not considered.

Their Church at present maintains a system of instruction and admission to communion in each parish by a service which includes an examination, profession of faith and prayer for the blessing of the Holy Spirit (and, in one Council, the laying on of hands by the minister).

Without pronouncing in regard to any future adoption of confirmation, the S. I. U. C. desires that all the present communicant members of both churches should after the union be regarded as communicant members of the Church.

3. COMMUNION WITH OTHER EVANGELICAL CHURCHES

The S. I. U. C. is not prepared to give up the privilege of intercommunion with the other Evangelical Churches with which it is now in communion.

On the question of the admission of ministers of other bodies to celebrate the sacraments in the Church, the S. I. U. C. representatives are not prepared to make a definite statement and reserve the subject for future consideration.

(Signed)	{	V. S. DORNAKAL, <i>Chairman</i>	}	<i>Joint Secretaries.</i>
		JOHN J. BANNINGA,		
		E. H. M. WALLER, BISHOP IN TINNEVELLY, RAMNAD, AND MADURA		

Bangalore, March 19, 1920.

CONSTITUTION OF ALLIANCE OF MISSIONARY SOCIETIES IN BRITISH EAST AFRICA

*As adopted at the United Conference of Missionaries at Kikuyu, July 26,
1918, and subsequently confirmed by the Home Authorities
of the Allied Societies*

Preamble

The following societies now working in the British East Africa Protectorate, namely, Church Missionary Society, Church of Scotland Mission, Africa Inland Mission, and United Methodist Church Mission, recognise the divine purpose of unity among Christians, and look forward to the establishment of a United Church within the Protectorate. In the meantime they resolve to form an Alliance by the adoption of the subjoined Constitution, which is hereby approved and accepted by the Allied Societies concerned, with a view to moving along agreed lines of action appropriate to each Society, so as to prepare the way for further organic unity.

SECTION I

MUTUAL RELATION AND AIMS OF THE ALLIED SOCIETIES

An Alliance of Societies is hereby formed who agree :

1. To respect one another's spheres, as set out in a map, which a duly authorised representative of each of the Allied Societies shall sign, as an acknowledgment of the assent of each such Society to the Alliance (provided that nothing in this Constitution shall be so understood as to prejudice the ecclesiastical jurisdiction (Episcopal, Presbyterian, or otherwise) of the local Church authorities in any of the Allied Societies over all the members of their own Communion).

(a) Any Missionary shall be free to visit and minister to members of his own Church living in the sphere of an Allied Society, provided that he shall first intimate his intention of so doing to the local representative of the Society occupying that sphere.¹

¹ This refers to the position of a catechumen, or of a baptized or communicant member of some branch of the Church of Christ in connection with the Allied Societies.

(b) All missionary work within a district shall be under the jurisdiction of the Society responsible for that district.¹

2. To respect the autonomy of each Allied Society within its own sphere.

3. To foster the desire for union, and by every possible means to prepare the minds of all Christians for early union.

4. To develop the local church organisations along similar lines of District and Parochial Councils.

5. To recognise the status (see notes) of every Christian which is assigned to him by the branch of the Church of Christ to which he belongs.

6. To discourage proselytising.

7. To respect the decision, in all cases of discipline, made concerning their own members by the respective Allied Societies.

Explanation. The expression "Allied Societies" as used in this Constitution shall be understood to mean the local governing bodies of the Societies, Missions, or Churches occupying the different spheres.

SECTION II

BASIS OF ALLIANCE

1. The basis of alliance shall consist in :

(a) The loyal acceptance of Holy Scripture as our supreme rule of Faith and Practice; and of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and in the absolute authority of Holy Scripture as the Word of God; in the Deity of Jesus Christ; and in the atoning death of the Lord Jesus Christ as the ground of our forgiveness.

(b) The regular administration of the two Sacraments, Baptism and the Lord's Supper, by the outward signs as commanded by Christ.

2. Those societies only shall be eligible for membership in the Constitution of the Alliance which are governed by recognised

¹ The responsible authorities of the Allied Missions will welcome as guests to their Communion any Communicant member of the Allied Missions for whom the ministrations of his own Church are for the time inaccessible, and as to whose moral and spiritual fitness they are satisfied, provided always that no obligation shall rest on any such member to avail himself of this liberty.

Committees of Missionary Societies or Churches, and whose property is vested in Trustees.

3. No change shall be made in any Section of this Constitution except at the request of the Representative Council and with the consent of all the Allied Societies.

SECTION III REPRESENTATIVE COUNCIL

1. There shall be formed a Representative Council to which each of the Allied Societies shall send representatives on the following basis of representation. Each shall send delegates as follows:

One delegate for the first five missionaries or fraction thereof, and one for every complete ten thereafter. Heads of missions will be *ex officio* members in addition.

2. The Council, except as provided in this Constitution, shall be wholly advisory, and shall exercise no control over the Allied Societies or Churches.

3. The Council shall meet annually at least. It shall appoint its own officers, and frame by-laws for the conduct of its own business.

4. The duties of the Council shall be :

(a) To make recommendations to the Allied Societies for the furtherance of the objects of the Alliance, and from time to time to frame and amend, with the consent of all the Allied Societies, any regulations which they find necessary to these objects.

(b) To consider and advise upon any question of Mission spheres or districts, or any other matter concerning mutual relations of the Allied Societies. In the event of a difference of opinion on any question falling within the jurisdiction of the Council as above defined, the Council shall have power, if they see fit, to make representations on that question to the governing authorities of the Allied Societies concerned.

(c) To take action without delay to secure the co-operation of African Christians in the work of the Council.

5. Any application for admission to the Alliance shall, in the first instance, be submitted to the Representative Council for them to consider whether the conditions in Section II are fulfilled. The application shall then be referred to the Allied Societies for their

opinion, and the final decision shall be made by the Representative Council, where a unanimous vote of representatives of Allied Societies shall be necessary for the application to be approved.

SECTION IV

METHOD TO BE ADOPTED BY EACH ALLIED SOCIETY WITHIN ITS SPHERE

A. Membership

1. Admission to the catechumenate shall be by public profession; a minimum course of instruction, approved by the Representative Council as to its duration and general sufficiency, shall be required before Baptism.

2. Those baptized in infancy shall pass through a course of instruction, similar to that which is required of adult candidates for Baptism, before being admitted to the Lord's Supper.

B. Sacraments

1. The administration of the Sacraments shall be normally¹ recognised by Ministers of the branch of the Church of Christ occupying the district.

2. The sacrament of Baptism, either by affusion or by immersion, and either to infants or to adults, shall be administered according to the usage of the branch of the Church of Christ occupying the district, and such Baptism shall be recognised by all members of the Allied Societies.

3. In Baptism, water, and the form "I baptize thee in (into) the Name of the Father, and of the Son, and of the Holy Ghost," shall be used.

4. No person living in polygamy shall be baptized.

5. The sacrament of the Lord's Supper shall not be administered to anyone who is not qualified to be a communicant in the branch of the Church of Christ to which he belongs.

C. Ministry

In the future each candidate for the native ministry to be ordained within the sphere of the Alliance shall:

¹ The word "normally" is inserted to allow of occasional ministrations in accordance with Section I, 1 (a), and of lay baptism in case of urgent necessity.

1. Pass through a prescribed course of instruction.
2. Subscribe to the Basis of Alliance Section II, 1 (a) and (b).
3. Be duly set apart by the lawful authority of the Church to which he belongs with laying on of hands.

SECTION V

RELATIONSHIP TO NON-ALLIED SOCIETIES

1. That the Allied Societies shall seek at all times to cultivate friendly relations with Non-Allied Societies, and encourage with them such measures of co-operation as are found possible.

2. That the Representative Council holds itself in readiness to enter into arrangements as regards existing spheres of influence, as a temporary measure for evangelistic purposes, with all such Non-Allied Missions as can wholeheartedly subscribe to the fundamental doctrinal Basis of Alliance as set forth in Section II, 1 (a).

3. That the Allied Societies will not open meantime any European Stations within these spheres, nor send native agents into them.

4. That the Allied Societies shall be free to visit and minister to their own members within these spheres.

5. (a) That all arrangements between Allied and Non-Allied Societies as to the recognition of spheres shall be reciprocal.

(b) That the Allied Societies invite those outside the Alliance to conform, as far as may be possible in each case, with the general principles and organisation of the Alliance.

6. That a Conference be arranged annually, or at such intervals as may be deemed wise, in which all Missionary Societies and Europeans resident in British East Africa who subscribe to Section II, 1 (a) may be invited to take part.

DECLARATION OF PURPOSE

In setting our hands to the foregoing Constitution, we, the representatives of the Allied Societies, desire wholeheartedly to associate ourselves with the following Resolution unanimously passed

by the United Conference of Missionary Societies met at Kikuyu, June 23 to 26, 1918:

We, being profoundly convinced for the sake of our common Lord and of those African Christians, to whom our controversies are as yet unknown, of the need for a United Church in British East Africa, earnestly entreat the Home Authorities to take such steps as may be necessary, in consultation with the Churches concerned, to remove the difficulties which at present make this ideal impossible.

In the meantime we adopt the Basis of Alliance not as the ideal, but as the utmost possible, in view of our present unhappy divisions. And the members of the Alliance pledge themselves not to rest until they can all share one Ministry.

J. J. UGANDA, *Chairman of Conference.*

R. S. MOMBASA.

CHARLES E. HURLBURT, *General Director*, Africa Inland Mission.

REGINALD T. WORTHINGTON, for United Methodist Church Missionary Society.

JOHN W. ARTHUR, *Chairman of the Mission Council of the Church of Scotland Mission.*

JOHN E. HAMSHERE, *Archdeacon of Mombasa.*

H. K. BINNS, C.M.S.

K. ST. AUBYN ROGERS, C.M.S.

HARRY LEAKEY, C.M.S.

GEO. BURNS, C.M.S.

FREDK. H. WRIGHT, C.M.S. (Uganda).

MARY LOUISA MASON, C.M.S.

ARTHUR A. HAMILTON, C.S.M.

MINNIE WATSON, C.S.M.

LEE H. DOWNING, A.I.M.

C. F. JOHNSTON, A.I.M.

LAURA N. COLLINS, A.I.M.

FRED. H. MCKENRICK, A.I.M.

GEO. E. MCCREARY, A.I.M.

H. W. INNIS, A.I.M.

W. LEWIS HETZ, A.I.M.

I. S. CALDWELL, A.I.M.

APPENDIX

While earnestly desiring such a measure of unity that full intercommunion between the members of the Allied Missions may become possible, the Allied Missions recognise that in existing

conditions, such intercommunion between Episcopal and Non-Episcopal Missions is not yet possible.

The Bishops of the two Dioceses concerned in the Alliance realise the dangers to which native converts are exposed through isolation. They deeply regret that it is impossible in the present circumstances to bid the members of their Church to seek the Holy Communion at the hands of ministers not episcopally ordained. But they will be grateful for such spiritual help as it may be possible for other Missions to give to those who may be for the time isolated from the ministrations of their own Church.

NOTE A. BY THE REV. G. K. A. BELL

Kikuyu, 1913 and 1918

The Conference which adopted this Constitution was the second Kikuyu Conference held in July, 1918. The proposals made in the first Kikuyu Conference, which took place in June, 1913, may be studied in *The Kikuyu Conference*, by J. J. Willis, Bishop of Uganda (Longmans, 1914). It will be remembered that the Bishop of Zanzibar¹ protested against this proposed Scheme, known as "The Proposed Scheme of Federation of Missionary Societies working in British East Africa," and sent his protest to the Archbishop of Canterbury in September, 1913. This protest gave rise to considerable correspondence in the Press and elsewhere. The Archbishop of Canterbury, after seeing the Bishops of Uganda and Zanzibar, referred the matter to the Central Consultative Body of Bishops of the Anglican Communion. The Central Consultative Body met at the end of July, 1914, and gave a unanimous Answer to the Archbishop's questions, just as the Great War was about to break out. In Easter, 1915, the Archbishop of Canterbury issued his own Statement, including in an Appendix the Answer of the Central Consultative Body. (*Kikuyu*. The Archbishop of Canterbury. Macmillan, 1915.)

At the second Kikuyu Conference, the Bishop of Uganda, who presided, made a statement in which he summarised the outstand-

¹ See Note B for the Bishop of Zanzibar's proposals at Kikuyu, 1918.

ing points of the Archbishop's Statement. The following account of what was said on this matter is given in *The Official Report of the Kikuyu Conference, 1918* (C. M. S. Book Room, Salisbury Square, London, 1918):

"The Bishop then explained how far members of the Church of England were prepared to go in loyalty to the formally expressed 'Opinion' of the Archbishop of Canterbury, after exhaustive enquiries and consultation with the Consultative Body of the Lambeth Conference.

"Full intercommunion was, for the present at least, impossible.

"Members of non-episcopal Churches might and would be welcomed at the Holy Communion in Anglican Churches, when temporarily isolated from their own. Bishops could not, however, bid their own Church members, similarly isolated, seek the Holy Communion at the hands of Ministers not episcopally ordained. Such Ministers might be invited to preach on occasion in Anglican Churches. The United Service of Holy Communion, which had been such a marked feature of the previous Conference, was, for the present, deprecated by the Archbishop as giving rise to grave misunderstanding. No such service, therefore, would be possible in connection with the present Conference. It remained to be seen whether, in spite of these necessary limitations, the other Churches and Societies concerned will recognise that behind the hindrances which they could not in loyalty pass, there lay hearts that longed for a larger unity and could meet and co-operate on the basis of a common love to Christ."

"The Constitution of the Alliance of Missionary Societies in British East Africa" is the result of the discussions which took place on this occasion.

NOTE B. BY THE REV. G. K. A. BELL

The Bishop of Zanzibar's Proposals, 1918

The following account is given of a speech made at the Conference by the Bishop of Zanzibar. See pp. 7 and 8 of *The Official Report of the Kikuyu Conference, 1918* (C. M. S. Book Room, Salisbury Square, London).

The speech followed immediately on the reading of the "Proposals for an Alliance of Missionary Societies in B. E. A."

"The Chairman then invited Bishop Weston of Zanzibar, who had so kindly accepted the invitation to come to the Conference and take part in its gatherings, to address the delegates. The Bishop was most cordially received, and listened to with eager attention, as he placed before the Conference his view of the controversy which had arisen, and his present proposal for a united church as distinct from the proposals for an alliance of missionary societies—then before the Conference. In his address he set out his own proposals as follows:

1. The acceptance of the fact of Christ's one Church, the Brotherhood of all Christians, into which we all enter by Baptism.

2. The acceptance of the Church's Book, the Holy Bible, as God's Word.

3. The acceptance of the Church's Creeds, the expression of the universal faith.

4. The acceptance of the fact that Episcopacy has always existed, and is to-day in possession of the far greater part of Christendom.

5. Episcopacy need not involve us in a monarchical, diocesan episcopate. Many Bishops may serve one local church. The Bishops should be freely elected, and should rule with the clergy and laity. Nor is it essential that we hold any one view of episcopacy on the doctrinal side, provided the fact of its existence, and continuance, be admitted.

6. Non-episcopal bodies accepting episcopacy would remain in full exercise of their own constitutions, working parallel with the present episcopal churches.

7. The acceptance of the principle of Sacramental Grace. The Gospel Sacraments, so called, to be used by all, and all bodies to admit the liberty of Christians to those other rites, that the Bishop himself calls Sacraments. He pointed out that the laying-on of hands follows on Baptism.

8. The acceptance of the principle of the Church's Discipline and Absolution, each body to decide how the Absolution be pronounced, whether before the whole people, or in private; and how the preceding confession be made.

9. The acceptance of the principle of Corporate Worship, each body using the form and matter of Baptism, and a valid form of Consecration of the Sacrament of the Holy Communion. In the rest, both in administering Sacraments, and in other times of worship, each body to be left entirely free.

“The Bishop assured the Conference that if the non-episcopal bodies would accept some such proposals as these, and consent to some Episcopal consecration and ordination so as to enable them to minister, by invitation, in Episcopal churches, he for his part would gladly come before any of their congregations, and accept any form of popular recognition.

“He could not move from his own position, or allow doubt to be cast upon his ministerial authority received by ordination and consecration. But if the Church’s forms were held to be weak on the side of popular recognition, he would not refuse whatever the other bodies thought to be necessary to make his ministry among them acceptable. This he could do in good faith, since our Lord Jesus Christ, who desires a United Church, knows the thoughts and motives of our hearts.

“He laid great stress upon freedom in worship, and did not hide from the Conference the wide tolerance it must exercise, if it desired to include Zanzibar Diocese in its scheme of reunion.”

PROPOSALS FOR REUNION BETWEEN THE CHURCH OF ENGLAND AND THE WESLEYAN METHODIST CHURCH

An Extract from an Address by the Bishop of London,¹ February, 1919

NOW my suggestion is this: that after a certain date—we will call it the first of January, 1920, though we can hardly expect so early a date—all ordinations should be so carried out by both Churches as would satisfy the members of them both. You see, the point is this—at once, so to speak, to “run a nick in,” at once to get at a point after which the schism shall cease. If you can get first of all a date after which all ordinations will be considered valid by both bodies, you have, however long it takes, arrived at a point after which eventually and automatically the division between the two bodies will cease.

Now, there would be no difficulty whatever from our point of view in this because we have always had presbyters to share with the Bishop the responsibility of ordination. This seemed to be a surprise to a body of Wesleyans whom I happened to speak to about it. At St. Paul's Cathedral, at ordinations, I always get as many as possible presbyters—or priests, as they are called in our Church—to lay their hands with me on the ordination candidates. Sometimes I have half a dozen, or even a dozen. Therefore the condition would be no difficulty to us, because it is our practice already that with the Bishop there should be presbyters laying their hands upon the candidates for ordination. But you would have to make this change in your ordinations, and with your presbyters there would be a Bishop. After all, when you come to think of it, there is nothing whatever in such a concession as that to upset any of your ideas. I am sure it would not have upset Wesley

[¹ This Address is one of two Addresses given by the Bishop of London, the first in Kingsway Hall, the second in the Crypt of St. Paul's Cathedral, February and March, 1919. They are printed together under the title of *The Necessity and Hope for Christian Union and Problems of Re-Union*, Wells Gardner, Darton & Co. The proposals contained in the Address are the result of two years' Conferences “of an informal character with the Wesleyan Church.” These Conferences were attended by important members both of the Church of England and of the Wesleyan Church.]

at all. This, then, is the first point, that there shall be, after a certain date, such ordinations in both bodies as shall satisfy the ideas—scruples, if you like—of members of both bodies.

Then, the idea is that the Wesleyan Church in the reunited Church shall be conserved as an Order or Society or Connexion, as it is: just as, if you will take an illustration, though I hope not in exactly the same way, as the Jesuit Order is part of and serves as an Order in the Church of Rome. The Methodist Church would continue its class meetings and its Conferences. Mind you, we always have to look out for the enemy who will misrepresent us. The enemy will say that the Methodist Church is going to be absorbed into the Church of England; that is not at all what it is. The Methodist Church would retain its Connexion and its order in the reunited Church, which is a very different story, and go on with its habits and its practices undisturbed.

Of the Wesleyan presidents and superintendents, it is suggested that six or more, as is thought advisable, shall be ordained bishops, *per saltum*, as was proposed in the last Lambeth Conference with regard to Presbyterian ministers in Scotland. The object of this is partly to draw the two bodies together, partly that it might make it easier for Wesleyan ministers who wished, in the manner I am about to describe, voluntarily at once to be ordained. They might prefer to be ordained by their Wesleyan bishops rather than by bishops of the Church of England, though I hope very much to have the pleasure and honour, if this proposed scheme should come into effect, to be allowed myself to take part in the ordination of the Wesleyan ministers, and not let the ordination be confined to those who had become Wesleyan bishops. The more we draw together the better.

Well, up to now, you understand there does not seem to be any great objection or difficulty. But we come to the crux of the matter when we come to what we must call the transitional period. This transitional period depends on the longevity of the existing Wesleyan ministers. I hope they will live a long time, therefore I will give them all, say, forty years at any rate, from the appointed date. We have to think out what would happen during the interval between the date that we fixed and the time when

shall have passed away the last Wesleyan minister who does not wish at once, as many will, to receive episcopal ordination, and therefore all the privileges of a priest in the reunited Church. Some may not wish to do this and therefore we have to think out a plan of how the partially reunited, but not fully reunited Church, should work for those thirty or forty years. I do not myself feel it is very difficult to invent such a plan. All the Wesleyan ministers whom I have the honour of speaking to agree that if they are to be allowed, say, to celebrate the Holy Communion in St. Paul's Cathedral, or a parish church, they must be ordained by the bishop at once. That is to say, they feel quite clearly that our rules are such and our custom is such that it would entirely break up our Church if anything less were required. And a great many, you will find, would like very much the privilege of being admitted full priests and of celebrating in the old parish church, in perhaps the very place where they have been working, and would rejoice in the opportunity of being ordained soon after the date fixed without waiting for the full reunion, and would claim the privilege, and I hope the joy, of being from our point of view full priests in the reunited Church, with all the rights and duties which that would entail.

Of course if all were willing to do that, the matter is simple because we have not got to wait so long for the reunited Church. The more who are ordained the quicker the union comes. And just look at the way in which we should supplement, help one another. I should simply love to go round to the Wesleyan churches and preach the Gospel myself, and should find a joy in putting myself side by side with those whose zeal and fervency I have admired for years. And you, my brothers, would find an added joy in celebrating in some beautiful parish church a choral Eucharist. We should both get deeper joy from this union.

Then what about those of the Wesleyan ministry who did not wish to be ordained? I should hold that we must draw up a standard of faith and doctrine upon which we should both agree, on the basis of the Creeds. There is very little difficulty about that with the Wesleyans. The Wesleyan ministers who were not allowed to celebrate as priests in the church on accepting this

should be welcomed in our pulpits. When we have drawn that up and arrived, on principle, at union, *then* I am for an exchange of pulpits. That is very different from exchange of pulpits now. We should welcome in such a reunited Church, and welcome gladly, as preachers the Wesleyan ministers—even if they were not re-ordained to celebrate the Communion—who would exercise their power of preaching.

You would say, “How would you expect, Bishop, the Wesleyan minister, on the principle you laid down, to be ordained and not seem to disregard or deny his orders?” By this suggested form of protestation, which has been approved by some leading High Churchmen as well as by leading Wesleyans:

Be it known to all men that the ordination of A B to the office of deacon (or priest) by So-and-So, Lord-Bishop of So-and-So, is not intended by either party to express adverse judgment on the spiritual value of the ministry previously exercised by him, but to provide for the future that his ministrations shall have all the authority committed by God to men for that office such as both parties may recognise without scruple.

You see that declaration frees the consciences both of the Churchman and of the Wesleyan. It frees the conscience of the Wesleyan for he says: “Be it known unto all men” that he is not denying the grace of the orders he has previously received. The very fact that this would be the recognised form of protestation, used before the service or in the service, is the safeguard that I said was necessary for the Wesleyan minister. It makes it quite clear that there is no *denial* on his part of the value of the orders which he had received previously.

Well, then we get to the rather more difficult question of Confirmation. Many Wesleyans greatly desire Confirmation fully restored in their Church. Confirmation, I must explain to those who do not realise it, is not looked upon by us as only a form by which the young candidate renews his baptismal vows. That is not really the force of Confirmation in our opinion. Confirmation is the falling of the Holy Spirit on the candidate, and constitutes a fresh gift which he receives. He says, “I do this,” “I do

that," but that is *preliminary* to the Confirmation, and therefore you will quite understand that when we place Confirmation as a condition of Communion, it is not merely that we are "fencing the Table," but we believe that he does receive in Confirmation fresh grace and strength to prepare him for the great privilege that is coming in his first Communion.

When this body of representatives sent from the two Churches really meets, they will have to thrash out this question of the necessity of Confirmation. During those thirty or forty years—and mind you, it will only be for thirty or forty years—we shall have to decide this—whether the full members of the Wesleyan Church, who have passed all their tests, may be received at the Lord's Table without Confirmation, and whether we shall carry our Church of England people with us, unless we say that he who comes to the Communion in the parish church must be confirmed first. That is just one of those points we shall have to decide, but do not tell me the whole thing is going to break down over that. I am unsettled in my own mind about it. It is one of those points about which I want to reserve my judgment. It is the only point of real difficulty. I am prepared to hear arguments on both sides. I am certain that after invoking the Holy Spirit at some such Conference of both bodies we shall arrive at a settlement on that issue.

Well, I leave it at that point, as I am only able to give now this outline of the scheme. But if you ask what is to be gained by it, I answer, one rent less in the seamless robe of Christ. If we have mended that we shall save enormous waste. When we put our heads together, when the bishops of the Wesleyans and the bishops of the Church of England look into their buildings together, we shall be able to close this mission church of the Church of England or that mission church of the Wesleyans if they find that they are really competing with, and harming, one another. I hope some of those four little chapels in Canada will be shut up—I hope three will be, but at any rate we might close two. What I believe more than anything is, after all the talk there has been, a little *action* would stimulate the whole cause of Reunion throughout the world, that when once two such great

and respected bodies are united we might approach other bodies with the request —“Will you not join the reunited Church?” The report on “Faith and Order” — I have not time to quote it at length, but you will find it at the end of Mr. Shakespeare’s book — the interim report of the sub-committee is the most hopeful report that you could possibly imagine. And that report leads us to hope that if two great bodies like our own really became one it would be of tremendous importance to Reunion throughout the world.

I leave it thus. The necessity is a hard fact. The hope you may call a dream. But if you do I will reply in the words of the well-known poem:

*Dreamer of dreams! We take the taunt with gladness,
Knowing that God, beyond the years we see,
Has wrought the dream that counts with you for madness
Into the texture of the world to be.*

THE FIRST MANSFIELD CONFERENCE

January, 1919

RESOLUTIONS

THE following Resolutions were passed at a Conference in Oxford, on January 6-8, 1919, between some members of the Church of England and of the Free Churches.

It was resolved that they should be sent to the Archbishops of Canterbury and York, to all the Diocesan Bishops of England and Wales, and to the heads of the Free Churches, with the names of the Signatories.

It was also resolved that subsequently they should be sent to the Public Press.

I. We welcome, with profound gratitude to God, as a token of the manifest working of His Spirit, the manifold evidences around us of better relations between the Christian Churches, resulting in a fuller understanding of each other's positions, and in a more earnest longing for complete Fellowship in a Re-united Church.

II. We are in entire accord in our mutual Recognition of the Communions to which we belong as Christian Churches, Members of the One Body of Christ; and we record our judgment that this Recognition is fundamental for any approach towards the realisation of that Reunited Church, for which we long and labour and pray.

III. We hold that this Recognition must involve, for its due expression, reciprocal participation in the Holy Communion, as a testimony to the Unity of the Body of Christ.

IV. We recognise, with the Sub-Committee of "Faith and Order," in its Second Interim Report, the place which a reformed Episcopacy must hold in the ultimate Constitution of the Reunited Church; and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on Reunion, to such a Constitution as will also fully conserve the essential values of the other historical types of Church Polity, Presbyterian, Congregational and Methodist.

V. As immediate practical means of furthering this movement towards Unity, we desire to advocate interchange of pulpits, under proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer; association in common work through Local Conferences, Joint Missions, Joint Literature, and Interdenominational Committees for social work.

- M. E. AUBREY, Minister of the Baptist Church, Cambridge.
C. C. B. BARDSLEY, Hon. Secretary of the Church Missionary Society.
A. E. BARNES LAWRENCE, Hon. Canon of Southwark.
J. VERNON BARTLET, Professor of Church History, Mansfield College, Oxford.
S. M. BERRY, Minister of Carr's Lane Congregational Church, Birmingham.
W. BARDSLEY BRASH, Minister of the Wesleyan Church, Southport.
E. A. BURROUGHS, Canon of Peterborough.
J. C. CARLILE, Minister of the Baptist Church, Folkestone.
H. L. C. DE CANDOLE, Canon of Westminster.
A. J. CARLYLE, Chaplain of University College, Oxford.
C. LISLE CARR, Archdeacon of Norwich.
T. A. CHAPMAN, Hon. Canon of Manchester.
J. E. CHELMSFORD, Bishop of Chelmsford.
STUART H. CLARK, Vicar of Tonbridge.
J. R. DARBYSHIRE, Vicar of St. Luke's, Liverpool.
E. C. DEWICK, Principal of St. Aidan's College, Birkenhead.
E. R. PRICE DEVEREUX, Hon. Canon of Winchester.
P. T. FORSYTH, Ex-Chairman of the Congregational Union.
W. Y. FULLERTON, Ex-President of the Baptist Union.
A. E. GARVIE, Principal of New College, Hampstead.
R. C. GILLIE, Minister of the Presbyterian Church, Marylebone.
J. R. GILLIES, Ex-Moderator of the Presbyterian Church of England.
G. P. GOULD, Ex-President of the Baptist Union.
H. G. GREY, Late Principal of Wycliffe Hall, Oxford.
E. GROSE HODGE, Prebendary of St. Paul's.
A. T. GUTTERY, Ex-President of the Primitive Methodist Conference.
GEORGE HARFORD, Canon of Liverpool.
J. A. HARRISS, Principal of Wycliffe Hall, Oxford.
R. F. HORTON, Ex-Chairman of the Congregational Union.
G. J. HOWSON, Archdeacon of Warrington.
J. T. INSKIP, Bishop-Elect of Barking.
H. GRESFORD JONES, Vicar and Archdeacon of Sheffield.
J. D. JONES, Ex-Chairman of the Congregational Union.
W. STANTON JONES, Rector of Middleton, Lancashire.
J. H. JOWETT, Ex-Chairman of the Congregational Union.
HARRINGTON C. LEES, Vicar of Swansea.

J. SCOTT LIDGETT, Joint Sec. of the National Free Church Council.
 E. H. B. MACPHERSON, Minister of the Presbyterian Church, Brondesbury.
 J. GOUGH McCORMICK, Vicar of St. Michael's, Chester Square.
 F. B. MACNUTT, Vicar of St. Martin's, Leicester.
 F. B. MEYER, Joint Sec. of the National Free Church Council.
 J. D. MULLINS, Secretary of C. and C. Church Society.
 T. NIGHTINGALE, Minister of the United Methodist Church, Southport.
 G. D. OAKLEY, Vicar of Jesmond, Newcastle.
 A. S. PEAKE, Professor of Biblical Exegesis in Manchester University.
 A. W. T. PEROWNE, Archdeacon of Plymouth.
 ALEX. RAMSAY, Moderator of the Presbyterian Church of England.
 J. E. RATTENBURY, Superintendent of the Kingsway Wesleyan Mission.
 J. E. ROBERTS, President of the Baptist Union.
 W. L. ROBERTSON, Sec. of the Presbyterian Church of England.
 T. GUY ROGERS, Vicar of West Ham, London.
 C. ANDERSON SCOTT, Dunn Professor, Westminster College, Cambridge.
 W. B. SELBIE, Ex-President of the National Free Church Council.
 J. H. SHAKESPEARE, Ex-President of the National Free Church Council.
 E. N. SHARPE, Rector of St. Mary's, Woolnoth, E.C.
 P. CARNEGIE SIMPSON, Professor of Church History, Westminster College, Cambridge.
 F. C. SPURR, Minister of the Baptist Church, Regent's Park.
 DAWSON WALKER, Professor of Biblical Exegesis, Durham University.
 F. S. GUY WARMAN, Vicar of Bradford.
 M. L. WARRINGTON, Bishop of Warrington.
 F. S. WEBSTER, Prebendary of St. Paul's.
 RICHARD J. WELLS, Secretary of the Congregational Union.
 C. MOLLAN WILLIAMS, Editorial Sec. of the C. M. S.
 J. W. WILLINK, Dean of Norwich.
 H. A. WILSON, Rector of Cheltenham.
 F. LUKE WISEMAN, Ex-President of the National Free Church Council.

RESOLUTIONS ON CHRISTIAN UNITY

*Adopted by Eighteen Chaplains and Y. M. C. A. Workers in France
March, 1919*

THE undersigned Chaplains and Y. M. C. A. workers of different denominations met in Conference for three days, from March 12 to March 14, 1919, at the Chaplains' School in the B. E. F., France, and after discussion agreed unanimously to the following statement, which they resolved to submit to the Authorities of their respective Churches and to communicate to the public press.

1. That, in our opinion, in regard to all matters affecting the social and moral welfare of the people, there is urgent need for such united action regularly taken by all Christian Churches in Great Britain, as will give a weight and effectiveness to the expression of the common Christian conscience which it has not yet attained, and will show the reality of the fellowship already existing between us.

2. That, in our opinion, great and mutual benefits would result from the holding of joint Conferences, Conventions and Retreats, by members of our several Churches, as a regular and normal part of the life of those Churches.

3. That we desire to see the Clergy and Ministers of our several Churches attending as an act of Christian courtesy each other's Induction Services.

4. That as God the Holy Spirit has endowed the various Churches with prophetic gifts in varying degrees, interchange of pulpits (under the due authority of the Churches concerned) would contribute to the development of Christian fellowship and the spiritual enrichment of the whole body.

We propose, therefore, to express to our Church Authorities at home the hope that they will give the fullest opportunities for the widespread discussion of the question by Clergy and congregations, and will sanction the practice in all cases where they are now satisfied that it is mutually desired.

5. The great longing that is in all our hearts for closer unity has led us to anxious consideration of the question as to the place which in our united opinion Intercommunion should take in the approach thereto.

To many of us, though not to all, it has seemed that such an approach should begin with Intercommunion, at least on such occasions as joint Conferences and Retreats, where the spirit of fellowship, already existing, is deepest and truest. But we recognise that there are many difficulties surrounding the question in the minds of some of ourselves, and still more in the minds of others; and we wish to place on record our earnest desire that a fuller exploration of the proposal may now be undertaken by the Joint Committees at the present time preparing for the proposed World Conference on Faith and Order.

(Signed)

JOHN M. SIMMS, *Principal Chaplain.*

LLEWELLYN H. GWYNNE, *Bp., Deputy Chaplain General.*

HARRY W. BLACKBURNE, *Asst. Chaplain General, Church of England.*

D. F. CAREY, *Asst. Chaplain General, Church of England.*

B. K. CUNNINGHAM, *C. F., Church of England.*

R. E. JONES, *C. F., Baptist.*

A. B. MACAULAY, *Y. M. C. A., United Free Church of Scotland.*

A. M. MACLEAN, *Asst. Principal Chaplain, Church of Scotland.*

J. V. MACMILLAN, *C. F., Church of England.*

J. M. MACNAUGHTON, *C. F., United Free Church of Scotland.*

T. H. MASTERS, *Asst. Chaplain General, Church of England.*

WILFRED J. MOULTON, *C. F., Wesleyan.*

T. REES, *C. F., Church of England.*

T. WILKINSON RIDDLE, *Religious Work Secretary, Y. M. C. A., Baptist.*

GEO. STANDING, *Asst. Principal Chaplain, Primitive Methodist.*

EDWARD K. TALBOT, *C. F., Church of England.*

NEVILLE S. TALBOT, *Asst. Chaplain General, Church of England.*

J. W. WOODHOUSE, *C. F., Church of England.*

CONCERNING CHRISTIAN UNITY

Being findings of a Conference of some Members of the Church of England and the Free Churches, Swannick, December, 1919

IN the present divided state of Christendom there is no one adequate embodiment of the Catholic Church—the Body of Christ; and therefore the significance of all orders, however conferred, and of all sacraments, however administered, is to that extent obscured, and the power of each branch of the Church to serve the whole is diminished. We therefore approach the whole question of re-union with a deep sense of imperfection, combined with a growing realisation of fellowship based upon a fundamental unity of faith. If ever the world needed Christ and the Christian witness, it needs it to-day; we acknowledge a widespread failure on the part of all to give that witness. We ask that the leaders and people of all Christian communions should recognise the supreme urgency of the question of re-union and should approach it in the spirit of corporate penitence for that which is in different ways the result of the sins and shortcomings of all.

(1) We affirm, therefore, that in so approaching the question, and in the action which must be taken in relation to it, no aim can be set before us less than the complete union of all Christian believers in one visible Body. It is in the whole-hearted acceptance of this principle that we pass to our further findings.

(2) We are of opinion that members of all our Churches should be free to share in one another's communions, when they wish to do so, under special circumstances such as the following:

(a) When there is no communion of their own Church available.

(b) When Christians of different Churches are meeting together for fellowship and conference, and on special occasions of joint action and witness.

(3) The Churches should be asked to authorise such inter-communion.

(4) In view of such acts of inter-communion opportunities should be given for instruction in each other's system and worship, with a view to better mutual understanding, and to the appropriation of the distinctive spiritual gifts which each body has to offer.

(5) The Archbishops and Bishops of the Anglican Communion should be asked to make the question of unity the central issue at the coming Lambeth Conference.

(6) Representatives of the Church of England and of the Free Churches should be invited to come together at an early date for conference and prayer on this question, *making such conference the first claim on their time and attention* until definite conclusions have been arrived at.

(7) In preparation for the re-union of the Churches a widespread development of local inter-denominational activity and fellowship should be encouraged, and we would urge the importance of fostering a genuinely Catholic temper of mind among members of our congregations, so that they may feel concern for the whole Church as God's instrument for bringing in the Kingdom.

In putting forward these recommendations we fully realise that behind and beyond them lie the equally urgent questions raised by the divergence between Christian faith and practice; but it is precisely because of these that we feel the pressing need of re-union. The present situation demands the corporate witness of one Church. The furthering of Foreign Missionary enterprise, the promotion of the League of Nations, the re-ordering of society—in a word the establishing of the Kingdom of God, are tasks with which we cannot cope as individuals or as separate Churches. We cannot commend fellowship to the world while as Christians we are divided. If the Church stands for reality at all, it stands for the fellowship of men with God through Christ, and through Him with one another.

This re-union of the Body of Christ will not be easy of attainment. It demands of us prayer inspired by the faith that can re-

move mountains of difficulty, hope that refuses to be put to shame, and love which will overcome all that naturally divides men, and will bind us together in the service of God and man.

Signatories :

J. VERNON BARTLET, Professor of Church History, Mansfield Coll., Oxford.
STANLEY R. BAWTREE, Minister of the Paddock Congregational Church, Huddersfield.

A. HAMILTON BAYNES, Bishop Rector of Cathedral Church, Birmingham.
ARTHUR BLACK, Secretary of the Shaftesbury Society.

J. C. BOHN, S. C. F.

JOHN S. BURGESS, Secretary, Society of Free Catholics.

J. MC. L. CAMPBELL, Fellow and Chaplain, Hertford College, Oxford.

MARY E. CAMPBELL, Secretary of the Anglican Fellowship.

STUART CLARK, Vicar of Tonbridge, Kent.

F. A. COCKIN, Foreign Student Secretary, Student Christian Movement.
LOUISE CREIGHTON.

T. R. DANN, Secretary of the Liverpool Free Church Centre.

PERCY DEARMER, Professor, King's College, London.

C. H. DODD, Professor of New Testament Exegesis, Mansfield College, Oxford.

LILY DOUGALL, Author of "Pro Christo et Ecclesia."

MARY S. EARP.

JANET W. EDMINSON, London Sec., Student Christian Movement.

C. W. EMMET, Vicar of West Hendred, Berks.

R. C. FORD, Baptist Ministry, Grimsby.

L. W. GRENSTED, Principal of Egerton Hall, Manchester.

E. F. GRIFFITH.

OWEN GRIFFITH, Travelling Sec. for Wales, Student Christian Movement.

H. MARTYN GOOCH, Secretary of the World's Evangelical Alliance.

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KATHLEEN M. HARNETT, Missionary Study Sec., Student Christian Movement.

A. E. HOWARD, Travelling Sec., Student Christian Movement.

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CHRISTINA IRVINE, Principal of Carey Hall, Selly Oak, Birmingham.

HEWLETT JOHNSON, Vicar of St. Margaret's, Altrincham, Editor of *Interpreter*.

J. V. MACMILLAN, Vicar of Kew, Surrey.

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HUGH MARTIN, Asst. Sec., Student Christian Movement.

CLARA MARTINEAU.

N. A. MARSHALL, Commander, Royal Navy (retired).

OLIVE MOBERLY, London Sec., Student Christian Movement.

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 castle-on-Tyne.
 MAY PELTON.
 O. C. QUICK, Vicar of Kenley, Surrey.¹
 H. RASHDALL, Dean of Carlisle.
 R. D. REES, London Sec., Student Christian Movement.
 T. GUY ROGERS, Vicar of West Ham.
 LOUISE ROYAARDS, Junior Assistant Sec., Student Christian Movement.
 A. H. SEWELL, Diocesan Missioner, Bristol.
 CHRISTABEL H. SEWELL.
 C. J. SHEBBEARE, Rector of Swerford, Oxon.
 JOHN H. SKRINE, Vicar of St. Peter's in the East, Oxford.
 MALCOLM SPENCER, Secretary of the Free Church Fellowship.
 N. E. EGERTON SWANN, Chairman, Liberal Catholic Union.
 NEVILLE S. TALBOT, Chaplain of Balliol College, Oxford.
 TISSINGTON TATLOW, General Secretary of the Student Christian Move-
 ment.
 PHYLLIS H. TAUNTON, Travelling Sec., Student Christian Movement.
 EDITH THORNTON.
 H. THOMAS, Minister, Dogley Congregational Church, Huddersfield.
 J. M. LLOYD THOMAS, Chairman, Society of Free Catholics.
 F. HEMING VAUGHAN, Minister, Hyde Chapel, Gee Cross.
 M. L. WARRINGTON, Bishop Suffragan of Warrington.
 E. S. WOODS, Vicar of Holy Trinity, Cambridge.
 W. J. WRIGHT, Vicar of Christ Church, High Wycombe.

¹In agreement with all except the last sentence of par. (2)(b)—“and on special occasions. . . .”

PLAN OF UNION

Adopted by the American Council on Organic Union of Churches of Christ held in Witherspoon Hall, Philadelphia, Pa., February 3-6, 1920

THIS Council instructs the Ad Interim Committee to present the Plan to the supreme governing or advisory bodies of the several communions in such manner as the Committee shall devise and at its discretion to such other evangelical denominations as may not here be represented.

WILLIAM H. ROBERTS, *President*,
Witherspoon Building, Philadelphia, Pa.
RUFUS W. MILLER, *Secretary*,
15th and Race Streets, Philadelphia, Pa.

PREAMBLE

WHEREAS: We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

WHEREAS: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America,"

for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent Church reserves the right to retain its credal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council. (How Constituted.)*

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. *The Council. (Its Working.)*

The Council shall adopt and promulgate its own By-Laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. *Amendments.*

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

NOTE: The Churches represented in the Council were the Armenian, Baptist, The Christian Church, Christian Union of United States, Congregational, Disciples, Evangelical Synod of North America, Friends (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

“The attention of the constituent Churches is called to the fact that the assent called by Article VI of the Plan should be secured in conformity with the constitution of each constituent Church.”

THE PROPOSALS AT GENEVA OF THE EASTERN ORTHODOX CHURCHES

NO official programme had been prepared beforehand for the meeting at Geneva in August, 1920, in preparation for the World Conference on Faith and Order, the Commission of the American Episcopal Church considering that its only function was to convene the meeting, which should make its own programme. The delegates from the Eastern Orthodox Churches urged very strongly the need of establishing a true Christian solidarity as the first step toward reunion and submitted, through Professor Alivisatos, of Athens, the following programme:

LEAGUE OF CHURCHES

1. To stop proselyting between the Christian Churches, and to promote mutual understanding between them for Christian missions among non-Christian peoples.
2. Help and mutual love of the Christian Churches.
3. Association and collaboration of the Churches for the purpose of establishing Christian principles and collaboration against every system working against those principles.
4. Knowledge and study by the Churches of each other.
5. Reunion of the smaller related Christian communions.
6. Abdication by the Churches of all political questions.
7. Examination of differences of faith and order in a friendly spirit.
8. Union of all the Churches on faith and order as the final purpose of the League of Churches.

ORGANIZATION OF THE LEAGUE OF CHURCHES

1. Appointment of a central permanent committee of the League of Churches for the accomplishment of the aforesaid purposes.
2. Appointment of special committees in every Church which is a member of the League of Churches, for the purpose of mutual understanding and to coöperate with the central committee for that object.
3. Foundation of a special central magazine of the League of Churches.
4. Appointment of several congresses for the above purposes,

whose time and place will be fixed by the central committee of the League of Churches.

5. Fixing of time and place of the first World Christian Congress.

This programme was referred to the Business Committee which reported as follows:

The representatives of the Greek Orthodox Church suggest to the Conference that for the purpose of preparing the way for reunion which is its ultimate aim, the following steps should be considered for immediate action:

The appointment of a central Continuation Committee to represent all such communions as are willing to coöperate, and to be in communication with regional committees. The central Committee should hold regular meetings and make all preparations for any future conferences. It should disseminate information and foster mutual knowledge and sympathy among the churches, possibly through a common magazine such as *The Constructive Quarterly*.

It should be an immediate aim of the Committee to secure among the various communions the acceptance of the following principles of action: That while securing full Christian freedom it should be recognized that in order to preserve mutual respect and brotherly relations, there should be no endeavor on the part of any communion to detach from their own fellowship members of another communion.

In connection with this, the representatives of the Orthodox Greek Church wish it to be understood that they circulate the Holy Scriptures to their own members, and welcome their distribution by the Bible Society: but to prevent misunderstanding they desire the Authorities should be approached and asked to coöperate in this.

A second immediate aim should be to secure definite mutual understanding and coöperation between all Christian communions for missions among non-Christian peoples; and, as an illustration, in a case of a mission to Mohammedans the Orthodox Church would be willing to give every help to other Christian communions to do this work when its own resources are not adequate.

In addition to these two principal aims: Special commissions should be created for the study of dogmatic, historical and liturgical questions, and those concerning ministerial orders and authorities, as affecting the differences between Christian commun-

ions, and negotiations should be opened between related communions for closer fellowship as a step towards the goal of complete union.

The Orthodox Churches are willing to join any League of Churches for the purpose of establishing Christian principles and working together against every system which is opposed to those principles: but understand that this matter will not be taken in hand by this Committee.

After cordial speeches in support of the report by the Bishop of St. Andrews, of the Episcopal Church of Scotland, Rev. Dr. Ramsay, of the Presbyterian Church of England, and Professor Kay, of the Church of Scotland, the following vote was passed:

This Conference gives general approval to the principles embodied in the report upon relations with the Orthodox Eastern Church, and remits them to the Continuation Committee to communicate with the various Commissions represented in the Conference, with a view to preparing the way for fuller consideration by the World Conference.

Bishop Abel Abrahamian desired that the fact be recorded that the Armenian Church wished to associate itself with this resolution.

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"That the wish, the longing, for unity is Christ's, His own prayer shows. We need not therefore be afraid that the spirit which is bearing us towards unity is not of God. On the other hand, this does not mean that every proposal for unity is according to the will of God. Our proposed next steps may be amiss, but that does not mean that the impulse is not from above. The mighty wind of God is blowing upon us." THE BISHOP OF BOMBAY: *The Great Church Awakes*. Longmans, 1920, p. 13.

BX World Conference on Faith and Order.
8 Continuation Committee.
A1 A compilation of proposals for Christian
W6 unity. [Gardiner, Me., 1921]
79p. 24cm. (Its Pamphlets, no.34)

1. Christian union. I. Title. II. Title:
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